Unknown Kindneſſe.

A SERMON PREACHED IN THE CATHEDRAL Church of St. PAUL in *London*, *Anno Dom.* 1635.

By IOHN GORE, Rector of *Wenden-loſis* in *ESSEX*.

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Perlegi hanc concionem cui titulus Vnknown Kindneſſe, *in quâ nibil reperio ſanæ fidei aut bonis moribus contrarium.*

THO. WYKES *R. P.*
Ep. Lond. Cap. domeſt.

Ex ædibus Fulhami,
Maij 24. 1635.

TO

THE RIGHT WORSHIPFVLL,

Mr. Doctor Duck,

Chancellour for the Dioceſſe of LONDON.

RIGHT WORSHIPFVL.

I *Remember that* David, *Pſal.* 23. 4. *took as much comfort in the Rod wherewith he was ſmitten, as in the Staffe whereby he was upholden: And I conſider that your Iuriſdiction over me, is as well corrective for what is amiſſe, as directive in what is aright. Take (I beſeech you) this Tender from my hand, as*

a testimony from my heart that I am yours in both, and do as kindly accept of the one, as I embrace the other. Thus nudus ad ignotum, *I prostrate my self, and pray both for your temporall, and your eternall welfare.*

Your poore unworthy
Friend,

IOHN GORE.

UNKNOWN Kindneſſe.

PSALME 141. 5.

Let the Righteous ſmite me, it ſhall be a kindneſſe, and let him reprove me, it ſhall be an excellent oyl that ſhall not break my head.

AS there are two ſorts of ſinnes againſt God; ſins known, and ſins unknown; *I know my iniquity* (ſaith *David* of the one;) and, *Father forgive them, for they know not what they do* (ſaith our Saviour of the other:) ſo there are two ſorts of kindneſſes from man; known kindneſſe and unknown kindneſſe: the known kindneſſe is that which conſiſts in charity, in love, and compaſſion to the poore; like that which *David* ſhewed to *Mephiboſheth*, 2 *Sam.* 9. 3. *Is there not any*

of the houſe of Saul, that I may ſhew the kindneſſe of God unto him? (ſaith the King to *Ziba*,) that is, that I may ſuſtain, relieve, and do him good, as God in his kindneſſe is wont to ſuſtain, relieve and do good to thoſe that ſtand in need of ſuccour: this is the kindneſſe of God, and that is a known kindneſſe. But then there is another ſort of kindneſſe that is unknown, ſuch as the world doth hardly know how to diſcern from an unkindneſſe, and that conſiſts in ſmiting, rebuking and reprehenſion, and this is the kindneſſe that *David* doth even beg for here in my Text. *Let the righteous ſmite me, it ſhall be a kindneſſe, &c.*

In which words there are three generall parts to be obſerved, which may be reduced to three heads, and be thus expreſt.

1. *Deſiderium ſanæ conſcientiæ*, the deſire of a ſound and a good conſcience; that which is moſt diſtaſtefull to a bad conſcience, is moſt deſireable to a good one, *viz.* To be ſmitten and to be reproved, (*percutiat, & increpet*, Let him ſmite me, let him reprove me.)

2. *Electio fidelis amici*, the choiſe of a faithfull friend, of a fitting perſon to do this office; A man would be loath that every Iack, or every baſe fellow ſhould curb, and ſnib, and ſmite him for his errours; but a Righteous man, or (if you pleaſe to take the word ſo) a right wiſe-man, one that is able to give a man counſell, and honeſt to keep a mans counſell, let ſuch an one ſmite in Gods name, let him reprove and ſpare not, (*percutiat me Iuſtus & increpet, Let the Righteous ſmite me, and let him reprove me*: though it be (as the Originall hath it) *Malleo percutiat, Let him*

ſmite

ſmite me, (as it were) with a *Mallet*; now *Malleus incutit & excutit*, a Mallet ſerves both to drive in, and to drive out; ſo his meaning is; if it be good counſell, let him drive it in; if it be a bad cuſtome, let him drive it out; let him not forbeare me in either, but ſmite home in both.

3. *Acceptatio fraternæ correptionis*, the acceptation or well-taking of brotherly reprehenſion; *David* did profeſſe in the behalfe of all penitent and humble ſinners, that he would be ſo farre from taking it as a diſcourteſie, or eſteeming it as a diſreputation to be told of his faults, by ſuch a man, after ſuch a manner; that (ſaith he) it ſhall be *Miſericordia*, *it ſhall be a kindneſſe unto me*, yea a mercy, yea more than that, it ſhall be *Oleum Capitis*, (as it is in the *Hebrew*) a principall, a ſoveraigne, *an excellent oyle that ſhall not break my head*: of theſe in their order, firſt of the firſt part, which is,

1 *Deſiderium ſanæ conſcientiæ*, the deſire of a good conſcience, that is, to be ſmitten, and to be reproved. A ſound heart is like a ſound hand, that can abide not only rubbing and chafing, but ſmiting and ſtriking too, if occaſion ſerve, and yet neither ſuffer, nor offer any harme; whereas if a man have a thorn in his hand, or a Byle, or an ulcerous ſore, the leaſt touch at unawares provokes him to impatience, and makes him fret at him that meant him no unkindneſſe. So fares it with a man that hath a thorn in his heart, or an ulcer in his ſoul, I mean, ſome ſecret ſinne or other that he loveth and is loath to part with; though he be not ſmitten upon purpoſe, if he be but touched upon the by; as *David* ſaith in another caſe, *Tange Montes & fumigabunt*,

fumigabunt, Touch the Mountaines and they ſhall ſmoke; ſo the leaſt touch upon his predominant, his Mountaine-ſinne, makes him fret, and fume, and ſmoke, like the vapours in the clouds, that never leave working when once they are enraged, till they have vented themſelves into a clap of thunder: malice will finde a vent if it be but ſtirred with a touch. *When thou with rebukes doeſt chaſten man for ſinne, He is as a moth, fretting a garment,* (ſaith our tranſlation, *Pſal.* 39. 11.) He that undertakes a carnal man, with rebukes to chaſten him for ſinne, ſhall finde him play the Moth preſently, he will be fretting ſecretly, though he make no ſhew of it openly; as we ſay of a Moth, *Tinea damnum facit, non ſonitum,* A moth doth miſchief, and makes no noiſe; I ſay, Rebuke him, and you ſhall finde him a very Moth; if he cannot finde a hole in that mans coat that ſhall offer to reprove him, tis a venture but he will fret one, that is, he will either raiſe ſome imputation of ſcandall upon him, or bring ſome action at law againſt him, one way or other, he will be revenged upon him for it. Its death to an ill minded man to be ſmitten for his faults. But then come to a man of an honeſt heart and an humble minde, one that is truly conſcious to his own defects, and ſuch an one will be ſo farre from taking it in ill part, or in indignation to be touched for his tranſgreſſions, that he will rather intreat any good man, or any good Miniſter, as the man of God intreated his neighbour, 1 *Reg.* 20. 35. *Smite me I pray thee in the name of the Lord:* If thou knoweſt any thing that is amiſſe in me, or ſeeſt me do any thing that may be diſpleaſing to God, or prejudiciall to my calling, to my credit, or

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to my conſcience to God-ward; do not favour me, do not forbeare me, but deale truly and effectually with me, and *ſmite me I pray thee, in the name of the Lord.* And ſuch was *Davids* diſpoſition in my Text, though he were a Prince, and a man after Gods own heart, yet was he ſo farre from delighting to heare himſelf flattered for his vertues, that he did rather even deſire and long to feele himſelf ſmitten for his vices: *percutiat & increpet, let him ſmite me and reprove me.*

A man would think that *David* had ſmiting enough, if that were good, he ſhould deſire no more. Almighty God had ſmitten him (as he ſaith himſelfe) with ſuch a ſore diſeaſe, that there was no reſt in his bones, no breath in his body by reaſon of his ſin. Beſides that his enemies had ſmitten him on every ſide, *They came about me like Bees* (ſaith he) *animaſque in vulnere ponunt*, they ſmote him and ſtung him, though it were to their own undoing, though they left their very lives and ſoules in their ſtings. Beyond all theſe, *Davids* own heart had ſmitten him more than once; when he numbred the people, *His heart ſmote him* (ſaith the Text, 2 *Sam* 24.10.) To teach us how our hearts ſhould ſmite us, when we conſider the number of our ſins. So when he had but cut *Sauls* coat, his heart ſmote him again, as much perhaps as it would have done ſome other if he had cut *Sauls* throat: I ſay, if ſmiting be good, ſurely *David* had enough of it; and yet you ſee there was an *unicum deeſt*, one thing wanting to all thoſe ſmitings; He that knew the ſtate and temper of his own ſoul, did ſenſibly finde in himſelf that if he were but ſmit-

ten again in another kinde, if the righteous would but ſmite him too, it might be a means to do him as much, yea, much more good, than all the reſt had done. But ſtay, and let us reaſon the caſe: why ſhould *David* deſire to be ſmitten once more, having been ſo much, and ſo often ſmitten before? I will tell you what I think his reaſon might be.

1 *Vt videat*, that hee might ſee his errours. We have a ſaying, that ſtanders by ſee more than Gameſters: ſo another man may ſee more by his friend, than perhaps he ſees or perceives by himſelf. Hence I take it, the Prophet *Gad* is called *Davids Seer*, 2 *Sam.*24.11. We know that *David* was a Prophet himſelf, and had Revelations and Viſions from God as well as *Gad*; and yet even he had a Seer deputed for him; and doubtleſſe *Gad* had a ſpeciall inſpection into *Davids* wayes and actions, and ſaw more by him, many a time, than he ſaw by himſelf, and brought back many of his ſinnes to his ſight and remembrance which had formerly eſcaped him unſeen, and unrepented: for this cauſe, I ſuppoſe, doth the Holy Ghoſt entitle him *Davids* Seer. So *Num.*10.31. when the Iſraelites were travelling in the wilderneſſe towards the land of Promiſe, though they had the Cloud to direct them by day, and the Pillar of fire to direct them by night, yet they deſired *Iethro* to be in *ſtead of eyes unto them* (as the text expreſſeth it:) Why? What need had they of *Iethro* to be eyes unto them, ſeeing they had the infallible guidance, and direction of the Cloud and fire of God? Yes, for though theſe were guides unto them in generall, yet for particular places and paſſages in the Deſert, *Iethroes*

throes direction was inſtead of eyes unto them, becauſe he knew the dangers of the wilderneſſe which they knew not. So though a man for the generall courſe of his life and converſation may have the heavenly guidance of Gods holy Spirit, and the bleſſed guardianſhip of Gods holy Angels; yet in particular caſes and circumſtances of a mans demeanour and carriage, a *Iethro*, a loving friend, that will deale truly and plainly with a man, may be in ſtead of eyes unto a man, to informe him of what is aright, and reform him in what is amiſſe; to ſhew him much good, and ſave him from much evill that might befall him. They ſay, that a Mole is blinde all her life, and never ſeeth till the very point of death; for then the extremity of the pain breaks open the filme of her eyes, and then ſhe ſeeth, but then her ſight doth her no good. Whether it be ſo or no, I dare not affirme; but ſo I have heard and ſo I have read: and ſurely (me thinks) it is a lively reſemblance of the wretched eſtate of ſome kinde of men, that go blindlings on in an evill courſe of life, like the blinded *Aramites*, 2 *Reg.6.* that thought they had been in the way to *Dothan*, when they were in the midſt of *Samaria*; ſo theſe think themſelves in the way to Heaven, when they are in the midſt of Sathans kingdome and dominion; till they come to die, then the extremity of their paines may peradventure break open the filme of their hearts, to ſee their own miſerable eſtate through ſinne before God; but who can tell whether their ſight doth then do them any good, and not rather torment them the more. Happy therefore is that man that can meet with ſuch a friend as *Gad* and *Iethro*

was, that will be inſtead of an *Oculiſt* unto him; to open his eyes by ſober admonitions and ſeaſonable reprehenſions, that he may ſee his ſins in time, and ſave himſelf from this ſame σκολιᾶς γενεᾶς (as S. *Peter* termes it, *Acts* 2.40.) *this* perverſe, *untoward generation*. We read, 1 *Sam.* 14.27. that when *Ionathan* had taſted the honey with the top of his rod, the Text ſaith, *his eyes were opened*, and he ſaw that he had done amiſſe. This, in my conceit, is a lively reſemblance of loving reprehenſion; the Rod (you will ſay) is an embleme of correction, and caſtigation; and the honey may well paſſe for an embleme of a ſweet and loving diſpoſition; put both theſe together, the Rod and the Hony, Reprehenſion and love, or ſweet and loving reprehenſion; if any thing in the world open a mans eyes and make him ſee he hath done amiſſe, that will do it. And this may be one reaſon why *David* deſired to be ſmitten, to be reproved, *ut videat*, that he might ſee his ſins.

2 *Vt doleat*, that he might grieve for his ſins. It is with many a man, as it was with *Iob*, who loſt his cattell, loſt his children, loſt all the goods he had, yet all theſe loſſes never troubled him, till there came a *nuntio*, a meſſenger that told him of it; then *Iob* rent his cloathes, and humbled himſelf in duſt and aſhes: thus doth many a man run on in a careleſſe courſe of ſin, till he hath loſt himſelf, loſt his ſoul, loſt the favour of his God, and the hope of Heaven by Chriſt; yet all theſe loſſes never trouble him, untill ſome *nuntio* come, ſome good Miniſter, or neighbour, or meſſenger from God, and tell him how the caſe ſtands betwixt God and his ſoul; then he grieves,

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then he grones, then or never will he humble himſelf before the Lord; as S. *Paul* told the *Corinthians*, 2 *Cor.*7.8,9. *Though I made you ſorry with a letter, I do not repent me, becauſe your ſorrow brought you to repentance.* So he is a happy man that can make his friend ſorry for his ſinnes either by letter (as *Paul* did here; and *Eliah* elſewhere, 2 *Chron.*21.12. who would not go to *Iehoram* to reprove him to his face, but left a letter, or a writing to be ſent unto him, which was brought him afterward, when *Eliah* was either abſent or dead, and a bitter one it was, as there you may reade;) I ſay either by letter, or by word of mouth, any way he that can make his friend ſorry for his ſins, doth him an happy kindneſſe; becauſe this ſorrow may bring him to repentance, repentance brings him home to God, and in God every man hath his *quietus eſt*, a happy diſcharge from all his ſinnes. And this may be another reaſon why *David* deſired to be ſmitten yet more, *ut doleat*, that he might grieve for his ſinne.

3 *Vt deſiſtat*, that he might leave his ſinnes, we read, *Num.* 22.34. that when *Balaam* for the wages of unrighteouſneſſe was riding on to curſe the people of God, and that God had opened his eyes to ſee the revenging Angell that withſtood him in the way, and ſaw that the Angel did not ſmite him with his ſword, as he might have done, but only ſmote him with his word, and reprehended him; the text ſheweth how modeſtly, how meekly hee ſubmitted himſelf, and ſaid, *Now Lord* (ſaith he) *if my way diſpleaſe thee, I will get me back again, and go no further.* In like manner when thy conſcience ſhall tell thee,

and Gods Angel, I mean, Gods Miniſter ſhall make it appeare unto thee, that thy way diſpleaſeth God, that thou haſt led thy life in ſuch a way as God doth not accept; be not thou more obſtinate, more headſtrong than *Balaam*, who is generally holden to be a Sorcerer and a Witch; but if thou haſt eſcaped vengeance, and art but fairely ſmitten with a rebuke, reſolve with thy ſelf, and ſay as *Balaam* did, Lord, I perceive my way is diſpleaſing in thy ſight, I will therefore return, I will repent, I will deſiſt, and ſin no more. Thus did S. *Paul*, as you may reade, *Acts 9.* when he had gotten authority from the higher powers to binde, and carry captive all that called upon the name of Ieſus Chriſt, he went on (ſaith the Text) ἐμπνέων ἀπειλῆς, like a tired Wolfe, *breathing out threatnings and ſlaughters againſt the people of God, & ſi non aliqua nocuiſſet, mortuus eſſet*, if he had not done ſome miſchief, he had been breathleſſe, he had been a dead man: well, our bleſſed Saviour meets him in the way, ſmites him down from his horſe, & gives him a ſweet and yet a ſearching rebuke, *Saul, Saul, why perſecuteſt thou me, &c.* after this that he had been thus ſmitten, you never read that ever he ſhewed his letters, that ever he drew forth his commiſſion, or went about to put his purpoſe into practiſe; but immediately deſiſted, and turned a new leaf, and became more zealous for the Goſpell, than ever he was againſt it. Thus God told *Abimelech*, *Gen.20.6. Cohibui te, I reſtrained thee*, I with-held thee, or kept thee back *from ſinning againſt me*. How did God with-hold him, or by what means? See the laſt verſe of that Chapter; he ſmote him with a judgement, and that deterred him from

from it: if there be any means under Heaven to reſtrain a man from ſin, or (as S. *Iames* his word is, χαλιναγωγῆσαι *Iames* 3.2.) to bridle, and curbe a man in, from ſinning againſt God, and againſt his own ſoul, it is this preventing ſtroke of the hand of God; as *Ahaziah* told the man of God, 2 *Chron.*25. *Forbear, why ſhouldeſt thou be ſmitten?* It is a happy thing when a man will be won by fair means, to forbear before he be ſmitten; but he that will not be won by foul means, to forbear when he is ſmitten, if ſmiting will not make a man to forbear ſinning, it is a ſhrewd ſigne that man is *Conclamatæ ſpei*, little hope of his amendment. And for this cauſe I ſuppoſe that *David* (in the laſt place) might deſire to be ſmitten yet again, *ut deſiſtat*, that he might forbear, that he might leave his ſin, and ſo much ſhall ſerve to be ſpoken of the firſt generall part of my Text, which I termed *deſiderium ſanæ conſcientiæ*, the deſire of a ſound and a good conſcience, that is, to be ſmitten and reproved. The next is,

2 *Electio fidelis amici*, the choice of a faithfull friend, of a fitting perſon to do this office of kindneſſe for a man that deſerves and deſires it, *percutiat me juſtus, Let the Righteous ſmite me.* You may by *juſtus* underſtand *Chriſtus* (as ſome do) or you may by *juſtus* underſtand *ſanctus* (as others) but my conceit leads me to take it in the plaineſt and directeſt ſenſe; ſo that by a righteous man, I conceive to be meant, a right wiſe man, a ſober, underſtanding man, a man of good temper, good government, and good diſcretion; if any man undertake to ſmite me (ſaith *David*) let it be ſuch a man or none; for why? if a Righteous

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or a Right-wiſe man ſmite me and reprove me, he will do it,

1 *Sine felle*, without gall, without bitterneſſe. For as there is a fault in too much lenity, too much forbearance, and indulgence, where there is juſt cauſe of ſharper reprehenſion, which was *Elies* fault in the caſe of his ſons, 1 *Sam.* 3. 13. the Text ſaith, *His ſons made themſelves vile, and he reſtrained them not*, (So our Tranſlation renders it) but the Originall is more expreſſive, for there it is, *maledictionem inferebant ſibi*, they brought a curſe upon themſelves by their wicked lives, *& non corrugavit frontem in eos*; he did not ſo much as frown or bend his browes upon them. Wherupon ſaith *Bernard*, *quia ira Eli tepuit in filios, ira Dei exarſit in illum*, becauſe the anger of *Eli* waxed cold againſt his ſons, the anger of God waxed hot againſt him. I ſay, as there is a fault in too much lenity and indulgence, ſo there is as great a fault in too much virulency & bitterneſſe. *David* complaineth, whether of his friends or of his enemies, that *they gave him gall to drink*: this we know was prophetically ſpoken, and literally fulfilled in our Saviour at his Paſſion: but ſurely *David* ſpake it of himſelf in a metaphoricall ſenſe, meaning that their words and rebukes were as bitter, as vile, and as diſtaſtefull to him, as if they had put gall into his very drink. Now obſerve it when you will, you ſhall find, that theſe harſh, theſe galling reprehenſions do never work kindly to a good diſpoſition, as S. *Iames* ſaith, *Iames* 1. 18. *The wrath of man worketh not the righteouſneſſe of God*, that is, a furious or a railing reprehenſion doth not perſwade or move a man, ſo as that thereby he is won

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to God, or to goodneſſe: for one will take that which commeth from a haſty man, to proceed rather out of ſpightfulneſſe and ſpleen, than of love and good meaning, and ſo it fals to the ground without working that good effect, which wholeſome reprehenſion ſhould work, that is, it doth not frame nor work a mans heart to the righteouſneſſe of God. Now an undiſcreet man in his paſſion, is *tanquam leo in vi ſua* (as the Prophet ſpeaks) like a Lion in his rage, and hath not the wiſdome nor grace to moderate and contain himſelf from words that are as bitter as gall, yea, as ſharp as ſwords and arrowes, like ſwords that wound a man if he be near hand, and like arrowes that follow him, and wound him thorow if he be afar off: they never ſmite a man, but they wound him in his reputation. But then let a righteous man, or a right-wiſe man undertake to ſmite or to reprove, and he will do it, ἐν πνεύματι πραΰτητος (as the Apoſtle ſpeaketh, *Gal.6.1.*) *in the ſpirit of meekneſſe*, and will endeavour (as the Text ſaith) καταρτίζειν, not ſo much to reprehend, as to *reſtore* ſuch a man to a better eſtate than he found him in; it is a metaphor taken from Chirurgions and Bone-ſetters, that when they undertake a diſlocated joynt to reſtore it and ſet it right, they do it with as much tenderneſſe as poſſibly they can, and with as little pain as needs muſt to the patient; as he that taketh a mote out of ones eye, taketh it out exceeding warily and tenderly, leſt he put out the eye alſo: ſo tenderly, ſo feelingly will a man of diſcretion go to work in the manner of his reprehenſion, as if the caſe were his own, as if himſelf were in the ſame condition. Therefore if any man ſmite me,

(ſaith *David*) let him be a righteous, a right-wiſe man, for ſuch an one will do it, *ſine felle*, without gall, without bitterneſſe.

2 *Sine publicatione*, without publiſhing, divulging, and telling it to the world. It was our Saviours rule, *Matth.* 18.15. *If thy brother offend, corripe inter te & ſe, go and rebuke him betwixt thee and him alone*, make no words of it to a multitude: *ubi malum contingit ibi moriatur*, where an evill ariſeth, let it receive private admonition, and there let it die. We reade in the Goſpell, *Mark* 7.33. that when our Saviour went about to cure the man that was deaf and dumb, the Text ſaith, *He took him aſide from the multitude*, κατ' ἰδίαν, he took him in hand privately and peculiarly to himſelf; in like manner, wouldeſt thou do a ſpirituall cure upon a man that is deaf, and will not heare good counſell; dumb, and will not open his mouth in prayer to God; *Take him aſide*: Do as a diſcreet Chirurgion with a modeſt Patient, whoſe ſecret complaint hath more ſhame than pain; I ſay, take him aſide; for to undertake him before the face of a multitude, is rather to wound him, than to heale him. Brotherly reprehenſion muſt be auricular, no eare muſt heare it but the owne parties. According to our Saviours after-charge, when he had done many of his cures, *See thou tell no man of it*; tell it the partie in Gods name, and ſpare not, but tell it no man elſe. As *David* cried out when he heard of *Sauls* & *Ionathans* untimely and unfortunate end, 2 *Sam.* 1.20. *Tell it not in Gath, publiſh it not in the ſtreets of Askelon, leſt the daughters of the Philiſtims rejoyce, leſt the daughters of the uncircumciſed triumph.* I cannot but wonder (by

the

the way) why *Dauid* ſhould mention only the daughters of the Philiſtims, and the daughters of the uncircumciſed; why doth he not ſay as well, Tell it not, leſt the ſons of the Philiſtims rejoyce, and the ſons of the uncircumciſed triumph? ſurely, it ſhould ſeem that Daughters (I mean) Women-kinde, are farre more prone to flout and mock, to jeare and frump, to rejoyce and triumph, to tattle and tell tales of the weakneſſes and frailties, the caſualties and miſcarriages of men, far more than men that are of underſtanding, that know what humane frailty is: therefore (ſaith *Dauid*) whereſoever you tell it, *tell it not in Gath*, in what ſtreets or townes ſoever you publiſh it, *publiſh not it in the ſtreets of Askelon*, amongſt the women-kind, amongſt the daughters of uncircumciſed Philiſtims, for they will be ſo far from grieving and relenting, that they will even triumph and rejoyce at it. Here in then is the diſcretion of a right-wiſe man ſeen, that though he tell the party delinquent of his faults, he will tell no man elſe of it, he will not blaze it to the world; ſuch an one will give his admonitions, as he gives his almes, *In ſecret*, that none ſhall heare it, none know of it, but he only whom it concernes. Therefore (ſaith *Dauid*) if I be ſmitten and reproved, let it be by a righteous, by a right-wiſe man, for he will do it *ſine publicatione*, he will make no noiſe, make no words of it.

3 *Sine contumelia*, without diſgrace; a right-wiſe man, though he tell his friend of his follies to reform him, he will not tell it in that manner as to diſgrace him. In the ceremoniall Law, God commanded that the very Snuffers for Lamps in the Tabernacle ſhould

be of pure gold, I ſuppoſe, to intimate that they who are cenſurers and correctors of others, ſhould be holy and blameleſſe themſelves; now he that ſhall top a candle, and then throw the ſnuffe about the room, doth offend more, and do more hurt with the ſtench, than he did good with his diligence; in like manner, he that ſhal firſt rebuke his brother, and then diſgrace him, doth him more hurt with the one, than he did him good with the other. The Apoſtle telleth us, *that love covereth a multitude of ſins*; not only *Charitas Dei*, the love and kindneſſe of God, and *Charitas Chriſti*, the love and compaſſion of Chriſt; but *Charitas amici* too, the kindneſſe and love of a friend, if he be true and faithfull, will be the ſame that *Shems* and *Iaphets* cloak was, a means under God to cover and to hide the weakneſſes and deformities of his fathers and brethren: See an example of it in our bleſſed Saviour, *Luke* 7. 37. when he had occaſion to ſpeak of the penitent woman that waſhed his feet with her teares, and wiped them with the haires of her head; ſee how favourably, how tenderly, he makes mention of her, and the worſt language he gives her is, that ſhe was *peccatrix* a ſinner, *There was a woman in the City which was a ſinner*; Alas, what woman was not, what woman is not a ſinner? We do eaſily gueſſe what the woman was, and what her ſin was; but ſee the tenderneſſe and goodneſſe of our Lord and Saviour, that names neither the woman, nor the ſinne, but ſpares her reputation, becauſe he ſaw her repentance. Thus did the Father of the Prodigall Childe, *Luke* 15. *ult.* when he was driven by neceſſity to ſeek reliefe in his Fathers houſe, and came and ſubmitted himſelf; ſee

how

how his elder brother reviled him, how baſely, how contemptuouſly, how diſgraceſully he makes mention of him, *verſe* 30. *This thy ſonne* (ſaith he) *that hath ſpent thy living upon harlots*, ſhall have more kindneſſe from thee, than I that never angred thee. He doth not ſay, This my brother, but, *This thy ſonne*, as if he had been nothing a kin to him, ſeeing he was grown into poverty, and driven by neceſſity to make bold with his friends. Such is the dogged diſpoſition of ill-minded men, if they know any thing by a man that may any way diſgrace him, he ſhall be ſure to have it laid in his diſh when he fares the worſt. But then ſee the good nature of his good Father, how he ſeeks to cover and to hide the deformity of his ſons offence under favourable and gentle termes, *This my ſon was dead* (ſaith he) *and now is alive, was loſt and now is found*; and ſo buries all in oblivion, and makes no reproachfull mention of them. Thus favourably doth the Scripture ſpeak of *Davids* great offence. *Davids* heart was upright in al things (ſaith the text) ſave only in the matter of *Vriah*, 1. *Reg.* 15. 5. it is not ſaid, ſave only in the murther of *Vriah*, but *ſave only in the matter of Vriah*; what that matter was is too wel known but the holy Ghoſt ſeeks to cover it, that there may be no diſgracive mention of it. It is meat and drink to ſome kind of people, if they can but finde any juſt accuſation againſt a man, to diſgrace him by it. S. *Auſtin* compares ſuch to *Dives*'s Dogs that lay licking and ſucking of *Lazarus*'s ſores; they medled not with his ſound parts, but only with his ſores; ſo let a man have never ſo many good parts, they make no mention of them, but if he have but one ſore, (i) an infirmity,

you ſhall have them licking at that continually; never chance to ſpeak of him, but that is at their tongues end. Well therefore did *David* abandon all unrighteous men from having to do with him, and make choiſe of one that is right-wiſe and honeſt, to ſmite and to reprove him; for ſuch an one will do it *ſine contumelia*, without diſgrace.

4 *Sine adulatione*, without flattery, without abetting or juſtifying a man in his evill courſes. For there is, (as one hath well obſerved) a twofold Iuſtification; 1. A juſtification of a ſinner from his ſins. 2. A juſtification of a ſinner in his ſins; the firſt is an act of Gods mercy; the ſecond is an act of mans flattery: the former is an happy and bleſſed thing, when God is pleaſed in mercy to juſtifie and acquit, to diſcharge and free a guilty ſoul from the bond and puniſhment of all his ſins, by the merits, and by the bloud, and by the Spirit of Ieſus Chriſt. The latter is a wofull and accurſed thing, when a man ſhall ſpeak good of evill, and labour to juſtifie another mans actions though never ſo vile and foul; it is ſuch a Iuſtification as without Gods infinite mercy will bring a man to everlaſting condemnation; and yet ſuch ſervile ſpirits there be, that for their own advantage, will ſooth a man up (if he be rich or great) in all his wayes and wickedneſſe: Let him ſinne what he will, they will not check him; project what he will, they will not thwart him; ſay what he will, they are ready to ſecond him; and let him be what he will, they applaud and admire him. Oh, what amiable friends are theſe! theſe love a man, as the Ravens love his eyes, or as *Dalilah* loved *Sampſon*, when ſhe hugged and lulled him

in

her lap, and then cut off his lock, which was the only ligament that tied and faſtened him to his God; ſo ſhe did what lay in her even to cut him off from God. Theſe are they whom the Prophet termes *Cæmentarios diaboli*, the devils dawbers, *Ezech.* 13. 10. The compariſon ſtands thus; when a man dwels in an old ruinous houſe, the Maſon comes and plaſters and dawbes it over, making the In-dweller beleeve that all is well, that it is a ſound and a ſolid wall, and he may dwell ſafely in it, when the houſe is indeed ready to fall, drop down, and ſmother him. Such are they, that will not ſtick to perſwade a man that his caſe is good to God-ward, that he hath no cauſe to be diſcontented or ill-conceited of himſelf, when there is an *ulciſci in promptu* (as the Apoſtle ſpeaketh) when vengeance is in a readineſſe to fall down and ſeize upon him. Another cals them the devils Vpholſters (in relation to that, *Ezech.* 13. 18.) if they ſee a man lean towards a ſin, they will ſow a pillow under his armehole, that is, ſooth him up in his inclination, that he ſleep ſecurely in it with as little trouble and unreſt as poſſibly may be. Theſe be woſull friends, God deliver every good man from having ſuch burs hang on his ſleeve, from having his head broken with theſe pretious balms (as our Tranſlation reads my Text.) For my part (ſaith *David*) give me a true friend that will ſmite me, as for a flatterer that will ſmooth me, I hate and abhor him; give me ſuch a friend as is like thoſe ſawces which a man commends with teares in his eyes; whoſe reprehenſion is like ſome wholeſome potion, though it make a man ſick for the preſent, it will purge him and do him good for the time to come;

come; it be theſe rough hands (as one ſaid of *Iacobs*) that bring us ſavoury meat, and carry away the bleſſing when they have done: As *David* bleſſed *Abigail*, when ſhe met him and ſtaied him from his evill purpoſe, 1 *Sam.* 25.32. *Bleſſed be the Lord God of Iſrael that hath ſent thee to meet me this day, and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from ſhedding of blood.* A flatterer may pleaſe a man at the firſt, but a plain-dealing friend hath his bleſſing at the laſt; and ſuch an one did *David* deſire to be ſmitten by, becauſe he knew that he would do it, *ſine adulatione* without flattery.

Laſtly, if a righteous man ſmite, though he do it (as I have ſhewed) 1. *Sine felle*, without gall, 2. *Sine publicatione*, without notice. 3. *Sine contumelia*, without diſgrace. 4. *Sine adulatione*, without flattery, yet which is the main of all. 5. *Non ſine Deo*, not without God. If *David* could ſay of his enemy that curſed him, *Let him alone, for God hath bidden him to curſe*; much more ſafely maiſt thou ſay of thy friend that reproves thee, let him alone, for God hath bidden him to ſmite. And as the Apoſtle ſaith of Miniſters, that *God doth entreat you by us*; ſo perſwade your ſelves, that God doth reprove you by them: Do not therefore reſiſt, do not reject good counſell, leſt thou be found to be θεομαχος, an oppoſer, a *fighter againſt God*. For beleeve it, if thou doſt not hearken to God when he reproves thee by thy friend, thou ſhalt one day heare him to thy coſt, when God will reprove thee by himſelf. Give eare and tremble at that ſame *tuba terroris* (as S. *Auſtin* cals it) that trumpet of terrour, or that terrible trumpet, *Pſal.* 50.21. *Theſe things haſt thou done*,

done, and I held my peace, whereupon thou thoughteſt wickedly that I was ſuch an one as thy ſelf (that is, one that ſeeth evill done, and by ſilence gives conſent, and takes pleaſure in them that do it) *But I will reprove thee* (ſaith God) *and ſet thy ſins in order before thine eyes.* Tremble (I ſay) at the voice of this Trumpet; Thou that wilt neither reprove thy ſelf when thou haſt done evill, nor ſuffer others by reproofe to do thee good; aſſure thy ſelf, there is one above that will reprove thee when he comes to judge thee, who will ſo marſhall, and rank, and ſet thy ſins in order before thee, that thou ſhalt not be able to anſwer him to one of a thouſand. Therefore as S. *Auſtin* deſired of God in another caſe, *Domine hic ure, hic ſeca, ut in poſterum ſanes*, Lord cut me and ſcorch me here, that thou maiſt heal me, and cure me hereafter; ſo let thy prayer to God be to the ſame effect, *Lord ſmite me and reprove me* here, that I may have nothing to anſwer for, nothing to be queſtioned for, when I go from hence. So much briefly for the ſecond generall part of my Text, why *David* did make choiſe of a Righteous man to ſmite him. The next is,

3 *Acceptatio fraternæ correptionis*, the well-taking of brotherly reprehenſion; the Text ſaith, *it ſhall be a kindneſſe.* But what will the world ſay, if ſmiting be a kindneſſe, a man ſhall be ſure to have enough of it, if he will take that ſo kindly, he ſhall not want for kindneſſe, as this world goes: Such kindneſſe as this *Ananias* could afford S. *Paul*, *Acts* 23.2. *Smite him on the mouth* (ſaith he) when he was ſpeaking how he had lived in all good conſcience before God untill that day. This kindneſſe the Officers could afford

our Saviour, *Iohn* 18. when he had thus ſpoken, *one of the Officers which ſtood by ſmote Ieſus on the face, with the palm of his hand.* This kindneſſe *Zedechiah* could afford *Micaiah*, 1 *Reg.* 22. *He went neer and ſmote him on the cheek.* Doubtleſſe if one in anger had ſmitten *Ahabs* or the High-prieſts Dog in that place, and in that preſence, he ſhould have ſmarted for it, but this they thought was kindneſſe good enough for them that durſt do no other but take it. So that as *Abſalom* ſaid to *Huſhai*, when to his thinking he had ſhewed him a plot how to undermine his father *David*, 2 *Sam.* 16. 17. *Is this thy kindneſſe to thy friend* (ſaith he?) ſo if this, if ſmiting, and baffling, and backbiting, be a friendly kindneſſe, a man ſhall have kindneſſe and friendſhip enough as this world goes; he ſhall never need to beg for it, he ſhall have it without asking; but if he look for any other friendſhip or kindneſſe, he may chance to go without it, and fall ſhort of his expectation; ſuch friends as *Tacitus* ſpeaks of, *quibus deerat inimicus, ab amicis ſunt oppreſsi*, they that had no enemy to oppreſſe & abuſe them, were abuſed and oppreſſed by their friends; ſuch as theſe the world is full of; and ſuch kindneſſe as *Iulian* ſhewed the poor Chriſtians, that would ſmite them on the one cheek to ſee whether they would turn the other, ſhall be offered a man whether he will or no; I ſay, he that will take ſmiting kindly, ſhall have kindneſſe good ſtore: But that is not the meaning of my Text. The Originall is, *percutiat me in miſericordia*, let him ſmite me in mercy, or in compaſſion to my ſoule, that would do ill or worſe if it were not ſmitten; and well doth deſerve to be accounted a kindneſſe in many reſpects;

I will but touch them, and paſſe them over.

1 It is a kindneſſe *Reducere errantem*, if it be but a ſheep that is loſt and gone aſtray, he that will reduce it and bring it home to the Sheepherd & to the fold, it is a kindneſſe you will ſay: Now all we like ſheep have gone aſtray (ſaith the Prophet) and we acknowledge it daily to God in our publick confeſſion, *we have erred and ſtrayed from thy wayes like loſt ſheep*. Now the ſheep (as the Philoſopher ſaith) is *pecus erraticum*, a kinde of cattell that is given more to wandring and ſtraying than any other what ſoever; and beſides that ſuch is the ſimplicity and the fooliſhneſſe of a ſheep, that being once loſt and gone aſtray, it hath not the wit nor underſtanding of it ſelf ever to return and come home again (as a Dog or a Spaniel will do) but wanders further and further, unleſſe ſome good body or other do chance to ſeek it up and finde it, and bring it home: even ſuch are we, too apt to go aſtray from God, and to loſe our ſelves in a labyrinth of ſin, but have not the wit not the grace of our ſelves ever to return to the Sheepherd and Biſhop of our ſouls, except ſome good body or other be a means under God, to reduce, to reclaim and bring us home to Chriſt. Now he that ſhall ſee his friend thus gone aſtray, and ſhall by wholeſome admonitions, and friendly reprehenſions, endeavour to reduce him and bring him back to God, Is not this a kindneſſe?

2 It is a kindneſſe *Sanare ægrotum*, to recover one that is ſick, and make one ſound that is in a conſumption; ſuch is a man far gone in ſin, as the Apoſtle ſaith of the *Cretians*, *Titus* 1. 12. they were κακὰ θηρία *evill beaſts, ſlow bellies, alwayes liers*; a man would think

it a vain thing to meddle with ſuch as were ſo farre gone in a ſpirituall conſumption, ſo ſick to the death with a ſurfeit of ſin; yet (ſaith the Apoſtle) do not deſpair of their cure, *but rebuke them ſharply* ἀποτόμως, Cuttingly, *that they may be ſound in the faith*. A rotten *Cretian* by ſharp reproof may be made a ſound Chriſtian. Thus when a man is corrupt in his conſcience, and rotten in his communication (as the Apoſtle cals filthy diſcourſe βαπτὸς λόγος, *Rotten communication*, *Epheſ.* 4.29.) I ſay, when a mans ſoul is almoſt conſumed and dead and rotten to God-ward; he that by wholeſome advice, and heavenly phyſick can recover ſuch an one, and make him ſound in his heart and in his faith to God, is not this a kindneſſe?

3 It is a kindneſſe *Suſcitare lethargum*, when a man is in a lethargie where ſleep may be his death; or if a man ſhould ſleep on the top of a maſt where every nod may endanger his life, he that ſhall awake ſuch an one before any harm befall him, it is a kindneſſe even that. And ſuch is the caſe of all impenitent ſinners; *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee life*. Beleeve it, ſecurity is as dangerous a ſleep to the ſoul, as lethargy is to the body; now when a man ſhall lie in wickedneſſe, as a carrion lies in rottenneſſe, and ſhall ſleep away his ſalvation, though his damnation ſleepeth not; he that ſhall awake ſuch an one by ſtirring reprehenſions, leſt (if he were let alone) he might ſleep as *Siſera* did (which God forbid) who ſlept but never awaked again, Is not this a kindneſſe?

4 It is a kindneſſe *Ligare inſanum* to bind a mad man, to chain up one that is bereft of his ſenſes and wits,

wits, who if they were at liberty might endanger himſelf and others; now *Salomon* tels us, *Eccleſ.* 7. that the heart of man is full of evill, and madneſſe is in his heart while he liveth: ſee how Bedlam-like ſome men are in their fury and paſſion, ſwear and curſe, and even worry their God and Saviour; when they are provoked by man, they right their ſpleen upon God. Yea, if their words were the ſame indeed, that they are ſaid to be in effect, if they were but ſwords, and arrowes, and raſors indeed, that would pierce and wound the body, as they wound and pierce the ſoul, nothing ſhould ſatisfie them, but the lives and bloud & death of thoſe that have offended them; ſuch miſchievous, ſuch murthering words do they ſpit like venome out of their helliſh mouthes; now then, he that can over-awe ſuch an one with grave and ſober reprehenſions, that can over-come and over-power and over-rule him with good language and good perſwaſions, *Ne quid loquare durius* (as God ſaith to *Laban*, *Gen.* 31.24.) and ſmite him ſo, as that he dares not ſmite again, but cry God and his Neighbour mercy for what he hath ſpoken and done amiſſe, Is not this a kindneſſe?

5. Laſtly, it is a kindneſſe *Liberare perditum*, to ſave a loſt man that is in imminent danger of drowning and death, if he have not ſpeedy help; it was *Moſes* caſe when we was in the river, had it not been for the kindneſſe of *Pharaohs* daughter; it was *Ieremies* caſe when he was in the dungeon, had it not been for the kindneſſe of his ſpeciall friends; and it is the caſe of many a man that is fallen from God into a gulf, into a whirl-poole of ſin, that winds & drawes and ſucks him

in, there is no poſſibility that his ſoul ſhould ſcape dro vning and death, if mercy help not out: It is ſaid of the Prodigall child, *Luke* 15.13. *that he waſted his ſubſtance with riotous living*, (ſo we reade it) but the Originall is more ſignificant, ζῶν ἀσώτως which is in proper termes, *He lived unſavingly*; as much to ſay, as in that courſe that he took, he was a loſt man and could not have been ſaved, had he not reverted and repented as he did. And ſuch an unſaving life doth many a man leade, in gluttony and drunkenneſſe, in riot and prophaneneſſe, &c. that God cannot keep his own truth, and ſave his ſoul. Now he that ſhall ſee his friend in ſuch a way of wickedneſſe, that as he ſaid, *Ipſa ſi cupiat ſalus, &c.* if ſalvation it ſelf ſhould come down from Heaven and offer it ſelf to ſuch an one, he would not, he were not in caſe to accept it; He, I ſay, that by words of motion can work upon ſuch a mans heart, can bring him to repentance, that he may become *ſalvabilis* within the compaſſe and poſſibility of being ſaved; Is not this a kindneſſe? If you will beleeve S. *Iames*, *Chap.* 5. *ult.* it is the greateſt kindneſſe in the world, *He that converteth a ſinner from the errour of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Therefore as *Saul* ſaid to the *Ziphites* when they came and told him where *David* was, 1 *Sam.* 23.21. *Bleſſed be ye of the Lord, for ye have had compaſſion upon me.* So he that hath any grace, or but good nature in him, will bleſſe God for ſuch a Miniſter, or Neighbour or Friend, that will ſhew him the errour of his way, that will tell him of his ſinnes, and take it as a mercy, and a kindneſſe and a compaſſion to his ſoul.

And

And ſo I come in the laſt place, to the exaltation of this kindneſſe above all that hath been ſpoken, It ſhall be *Oleum capitis* (as the Originall hath it) it ſhall be a ſoveraigne, a precious, and an excellent *oyl that ſhall not break my head.* When I firſt took this text in hand, this ſeemed unto me a very ſtrange and an uncouth expreſſion; if the Prophet had ſaid, It ſhall be a ſtone that ſhall not break my head, or a ſtaff, or a club that ſhall not break my head, &c. we had eaſily underſtood him, but to ſpeak of an oyl, or a balm, which we know to be ſo ſoft, ſo ſupple, ſo lith and gentle an ointment, that he ſhould ſpeak of breaking his head with oyl, it is ſtrange: I confeſſe it troubled me a while, till at length I conceived it might be ſpoken by contraries: as when a Phyſitian gives a patient ſome pectorall, or cordiall, and ſaith, Take this, it will not hurt you, his meaning is, it will help and do him good. So this oyl ſhall not break my head, that is, it ſhall heal it, being broken by my own corruption, by Satans temptations, and by the aſſention of ſuch as flatter me in my ſins.

But why doth he mention his head? why doth he not ſay as well, It ſhall not break my arme, or it ſhall not break my legs, &c. Anſw. The head, you know, is the principall part of man, that which is neereſt, and gives life and influence to all the lower parts, if that be broken all the body fares the worſe. It is a known place, *Matth.* 10. *Be wiſe as Serpents.* Now the wiſdome of the Serpent (they ſay) conſiſteth chiefly in this, that he will expoſe his body to any danger, take any wound in his body, ſo he may but ſave his head, becauſe he knowes that his life lies in his head:

ſo

ſo is Chriſt our head, and all our ſpirituall life lieth in him, and floweth from him; therefore our principall care ſhould be, what ever bodily danger we expoſe our ſelves unto, to hold life in the head, hold faith and affiance in Ieſus Chriſt. But that is not all: I take it, when he ſaith, *it ſhall not break my head*, his meaning is, It ſhall break ſomething elſe about him that ſhall be better for him; as thus, *It ſhall not break my head*, but it ſhall break my heart; he that breaks a mans head, doth him an ill office that may endanger his life; but he that breaks his heart with that ſame hammer that *Ieremy* ſpeaks of, *Ier.* 23.29. by the powerfull ſubduing Word of God, doth him a right good office, that may be a means through Gods bleſſing to prepare his ſoul for grace, and make him a veſſel capable of mercy, for *Deus Oleum miſericordiæ non infundit, niſi in vas contritum*, God never powreth the oyl of his mercy, but into broken veſſels, that is, into broken hearts, that are rent and torn (as it were) with remorſe and ſorrow for ſin. As God threatned, *Hoſ.* 13.8. *I will rend the kall of their hearts*; rather than he wil ſuffer ſin to dwell where his throne ſhould be. So this ſmiting is not to break heads, but to break hearts, which is better. Or thus, It ſhall not break my head, but it ſhall break my ſins head, or the head of my ſins; as *David* ſaith, *Pſal.* 74.14. *The heads of Dragons are broken in the waters*: what are theſe *Capita Draconum*, theſe heads of Dragons? but capitall crimes, predominant and maſter-ſins, that do δυναστεύειν and κατακυριεύειν (as the Apoſtle ſpeaks) that uſurp authority and domineere in the ſoul, and threaten to devoure the conſcience if they be not taken down,

and

and broken in the waters of repentance, in the teares of godly ſorrow for ſin. Now he that can be a means to ſave his friends head, and break his ſins head; to cheriſh the one, and cruſh the other, Is not this a kindneſſe worth acceptation?

If a man hath an enemy that doth him wrong, the Apoſtle counſels him, *to heap coales of fire upon his head, Rom.* 12. 20. what are theſe *Carbones ardentes*, theſe burning coales, or coales of fire, which the Apoſtle would have a man heap on his enemies head: Surely (I think) he means no other than thoſe, *Rom.* 2. 9. *Tribulation and anguiſh, indignation and wrath, upon the ſoul of every one that doth evill* (upon purpoſe to vex his neighbour.) Now thus ſtands the caſe, He that revengeth his own quarrell, and recompenſeth evill for evill, he heaps coals of fire on his own head, that is, makes himſelf liable to the juſt revenge of God; but he that by patient forbearance commits his cauſe to God, and renders good for evil, he heaps coales of fire on his enemies head, that is, he ſaves himſelf from wrong, and transferreth the indignation and wrath of God upon him that wronged him, on whom God in flaming fire will render vengeance when he comes to judgement. And this is the way to be revenged of an enemy.

But then if a man have a friend that he wiſheth well unto, and fain would reclaim him from his evill life; *David* would have him take another courſe, and powre drops of oyl upon his head, that is, mollifie and melt him, and work gently and kindly upon him, by milde rebukes and reprehenſions; for this may touch his heart, but ſhall never break his head; it may

do him good for his ſoul, but ſhall never do him wrong for his life or reputation. And this I take to be the meaning of my Text. The ſumme of all is this, Look what vertue, what excellency there is in the moſt ſoveraigne, moſt pretious oyls or balſomes for the ſalubrity and health of the body; the very ſame are to be found in kinde and gentle admonitions for the health and welfare of the ſoul. Fitly therefore doth *David* reſemble it to oyl in many reſpects; I will but name them and conclude.

1 *Quia medetur vulneribus*, you know that balſome which is nothing elſe but oyl, is a ſoveraigne remedy eſpecially for a green wound; ſo is ſeaſonable reprehenſion a ſoveraigne cure for one that hath newly wounded his conſcience, or his credit by ſin: Wouldeſt thou do a ſpirituall cure upon thy friend, let him not run on till he be feſtered and rankled with a habit of ſinning, but take him while the wound is green: We ſee in *Geneſis* that when *Adam* had ſinned, God came to him in the coole of the evening the ſame day, and reprehended him for it; becauſe God would not have him ſleep one night in his ſin. A Candle new blown out, is ſoon blown in again; and a wound newly taken, is ſooner healed; if thou wouldeſt heal thy friend give him this balſome in time.

2 *Quia expellit venenum*, there be oyls, (as Sallet oyls, &c.) that are of ſpeciall vertue to expell poiſon taken inwardly; ſin is of a poiſonfull nature, that venomes and endangers the very life of the ſoul (*David* compares it to the poyſon of Aſpes, which is the deadlieſt of all poiſons:) hath thy friend taken poiſon, hath he baned himſelf by preſumptuous ſins; give him

him this oyl, rebuke him lovingly, it will either fetch the poiſon upward by a penitent confeſſion, or drive it downwards, and make him proſtrate himſelf at the foot of God; one way or other it wil work upon him.

3 *Quia exhilarat faciem*, Oyl maketh a man have a cheerfull countenance (ſaith *David*, and it is pitty his words ſhould be perverted and ſtraitned to patronize the painting of *Iezabel*;) but my meaning is, when a man hath been gently rebuked by a friend, and been wrought thereby to a kindly repentance, to a holy ſadneſſe and dejection for ſin, and therefore hath in a ſincere penitentiall manner even ſhriven himſelf to his God; you would not beleeve what a cheerfulneſſe this breeds in a ſad heart, how lightſome he ſhall be after his former lumpiſhneſſe; *quaſi volitare facit* (as a Father ſaith) it even carries a man above ground, and makes him forget the beſt of natures comforts.

4 *Quia penetrat corda*, There be oyls of that vertue, that they will enter thorow the skin and fleſh, and bones, and work upon the very marrow that is within. Such vertue hath the word of God, being powerfully applied and chafed in by the warme and ſoft hand of a kind and loving friend, it will enter into the very ſecrets of the heart, and work upon the very ſoul and ſpirit, and do a cure there, where no earthly medicine can take place.

5 *Quia recuperat morituram*. S. *Iames* tels us that in the Primitive Church, when a man was ſick unto death, the elders of the Church anointed him with oyl, which by the miraculous vertue that God gave unto it, was a means to recover the party: from whence

the Papiſts derive their extreme Vnction, which (God knowes) is but an apiſh uneffectuall miſ-imitation of a miracle which now is ceaſed in the Church, and even then could not be done by every Elder, for *all had not the gift of healing* (as the Apoſtle tels us:) this is indeed the only ſpirituall oyl that we are to apply unto men on their death-beds, to ſpeak comfortably to their hearts, to work kindly upon their conſciences, and to prepare their ſouls for Heaven by wholeſome admonitions.

I will cloſe up all with two brief inferences; the one concerning the party, whoſe duty it is to reprove: the other concerning the perſon whoſe deſert it is to be reproved.

1 Art thou a right-wiſe man, on whom God hath given underſtanding and grace to depart from evill, and to keep thy ſelf unſpotted of the world, and undefiled from great offences; and doſt thou ſee thy brother ſin unto death (as S. *Iohn* ſpeaketh,) and even ruſh into ſin, as the Horſe ruſheth into the battell (as the Prophet expreſſeth:) that is, without care, or fear, or wit: doeſt thou ſee him powre out himſelf unto wickedneſſe, & caſt away himſelf among wicked companions (as S. *Iude* ſpeaketh of ſome, *verſ.* 11. that are caſt away, or powred out, after the deceit of *Balaams* wages, ſo the word ἐξεχύθησαν ſignifies, they are powred out:) ſo that as water when it is powred out runs ever to the loweſt places; ſo if there be any place or any company lower and baſer, and worſer than other, thither he runs, and there he reſts. In a word, doeſt thou ſee him (like a graceleſſe ruffian) to feaſt without fear, drink without meaſure, ſwear without feeling,

and

and live without God: and thou that haſt a charge of his ſoul, as being either his parent, his maſter, his miniſter, or his overſeer, and therefore oughteſt to be, that which wicked *Cain* refuſed to be, I mean, thy Brothers keeper: wilt thou (I ſay) ὑπερίδειν, connive and wink at all this, and let him alone to ſink or ſwim at his own perill? God forbid: *No* (ſaith God *Lev.* 19.17.) *thou ſhalt in any wiſe rebuke him, and not ſuffer ſin to lye upon him:* ſin is a heavie load, the Apoſtle cals it κατ' ἐξοχὴν, *the thing that preſſeth down, Heb.* 12.1. Wilt thou ſee thy brother laden with ſin, and preſſed down under the weight of it, as a poore beaſt under his burthen, and not endeavour by wholeſome admonitions to help him, wilt thou not rebuke him for fear of angring him? That is as cruell a mercy, as if thou ſhouldeſt forbear to ſave a man from drowning, leſt thou ſhouldeſt hurt his arme, or rend his cloaths by drawing him out. Or thus, *Increpando increpabis*, In rebuking thou ſhalt rebuke him, and ſhalt not bear his ſin for him: that's a worſe inconvenience, for a man that hath ſo many ſins of his own, to bear another mans ſins beſides his own, and all becauſe he did forbear him in his ſin; tis like the mutuall embracements of two in a River, which is a means without mercy to drown them both. Thou therefore that art a Right-wiſe man, as thou loveſt thy ſelf, and tendreſt the everlaſting good of thy own, and of thy brothers ſoul, be not wanting in this office of kindneſſe, though perhaps it ſhould be unkindly taken; for whereas my text ſaith, *Let the righteous ſmite me*; it is not a word of *permiſſion*; let him if he pleaſe, or if he think good of it: but it is a *word of command*, Let him do it, (that is,)

Let him ſee that he do it, and look that he do it faithfully, and do it effectually, for the comfort and diſcharge of his own ſoul in the ſight of God.

2 Art thou a delinquent in the ſight of God and the World, one that makeſt a trade of ſin, and ſtandeſt chargeable in thy ſoul, with that which ſeparates and divides betwixt a man and his God: and doth a right-wiſe man undertake thee, in a ſober, in a ſecret, in a ſacred manner to reprove thee for thy good; be not thou (as *David* ſpeaketh, *Pſal.* 32.9.) *Like Horſe or Mule, that are without underſtanding*: you know that Horſes and Mules can well endure, and are wont to take notice of thoſe that feed them, and bring them provinder, and make much of them; but they cannot endure thoſe that come about them, to drench them or bleed them, or to meddle with their ſores, though they intend nothing therein, but their good; becauſe they have only ſence; whereby they perceive ſome preſent good in the one, but have no underſtanding to apprehend any future good in the other. Be not thou of ſuch a brutiſh diſpoſition, to love thoſe that flatter thee, and hate thoſe that would reform thee; but rather (as the Apoſtle ſpeaks) *ſuffer the words of exhortation*: as men that are to be cut of the ſtone ſuffer themſelves to be bound and piniond by the Chirurgeon, and to have inciſion made upon them for their good, ſo do thou expoſe thy ſelf to the ſtroke of any faithfull friend, and receive with meekneſſe thoſe loving reprehenſions, which may be a meanes through Gods mercy to ſave thy ſoule. Say as a Father did, *Veni Phinehas, come Phineas*, let any good man come that beares good zeale to God, and ſmite my wicked

heart,

heart, and wound my hayry ſcalpe for going on in my wickedneſſe. And when thy friend ſhall ſmite thee, do thou comply with him and ſmite thy ſelfe; like as the Smith and his Man, the Maſter ſmites and the Man ſmites, and both work upon the ſame Iron to make it malleable and fit for uſe: ſo when thy Maſter Chriſt Ieſus ſhall ſmite upon thine Iron heart by the hand of any faithfull friend, be thou ready with thine own hammer to ſmite it too; as that Publican did in the Goſpell, who ſmote his breaſt, (as a man that was angry with his own heart, that it would not relent or yeeld to God,) and then cried out in the bitterneſſe of his ſoul (like a man that was utterly undone,) *God be mercifull to me a ſinner:* thus do thou, in an holy indignation ſmite thy ſelf for thy former ſins, and ſtrive even to be revenged of thy ſelf for offending thy God; ſo ſhalt thou eſcape the vengeance due unto thy ſins (to be ſmitten with Scorpions) and thy ſoul ſhall receive a further mercy from God, that by the ſtripes of Ieſus Chriſt thou ſhalt be healed, by his Croſſe thou ſhalt be quitted, and by his blood thou ſhalt be ſaved from ever being ſmitten in the world to come. Which God of his mercy grant unto us all, for Ieſus Chriſt his ſake, to whom with thee and the holy Ghoſt, be given and aſcribed all honour and glory; be done and performed all ſervice and duty from this time forth for evermore.

Amen.

FINIS.